

Memorials of Temperance.

BY D. HIGGINS.

CHAP. III.—OPINIONS OF EARLY WRITERS. Fifty years before drunkenness became a prevalent sin in England, and while the common beverages were ale and beer, Sir Walter Raleigh gave it as his deliberate conviction, that "all the crimes on earth, do not destroy so many of the human race, nor alienate so much property as drunkenness." In the celebrated drama of Samson Agonistes, dictated by Milton, is shown the abhorrence of England's greatest poet, to the use of intoxicating drinks.

"Oh! madness, to think the use of strong-est wines,
And strongest drink, our chief support
Of health,
When God, with these forbidden, made
choice to rear
His mighty champion, strong beyond com-
pare.
Whose drink was only from the limpid
brook."

Dr. Samuel Johnson, though in early life an excessive wine drinker, bore ample testimony to the necessity of total abstinence. "I can be abstinent, but not temperate," he was wont to say, revealing in one sentence the whole secret of the temperance reformation. A gentleman on one occasion maintaining the necessity of wine to improve the conversation, Dr. Johnson immediately replied, "No sir; before dinner, men meet with great inequality of understanding, and those who are conscious of their inferiority have the modesty not to talk; but when they have drunk wine, every man feels himself comfortable, and loses that modesty, and grows vociferous."

Addison, Cowper, and Dr. Young, all raised their voice against the monster, as they saw him gradually gaining ground, and vampire like, sucking the blood of the English nation.

But the man who most boldly and perseveringly battled the enemy in that age, was the indomitable Wesley. Early impressed with religious sentiment, and remarkably abstemious, even while a student in the profligate university of Oxford, his benevolent heart was pained when he became a public reformer. He saw that the greatest obstacle to religious reformation was found in the vice of intemperance. When he became the head of a fast increasing sect of Christians, his zeal was most indefatigable in eradicating the first appearance of this vice among his members. Let us step into his chapel a moment in City Road, London. He is preaching a sermon on "The Use of Money." He is a strict economist, and knows how to make calculations. We hear his clear voice:—

"Neither may we gain by hurting our neighbor in his body. Therefore we may not sell anything which tends to impair health. Such, is eminently all the liquid fire commonly called drams; or spirituous liquor." * *

"All who sell in the common way, to any that will buy are poisoners general. They murder His Majesty's subjects by wholesale, neither doth their eye pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of men? A curse is in the midst of them; the curse of God cleaves to the stones, the timbers and the foundation of them. The curse of God is in their gardens, their walks, their groves; a fire that burns to their nethermost hell. Blood, blood is there, the floor, the walls, the roof, stained with blood sermons."

Nor was he content with preaching against the evil in all its departments. He instituted a rule in the discipline for the government of the Methodist societies, making entire abstinence from all alcoholic drinks as a beverage a test of membership. This rule was continued and enforced among the

Wesleyans during his life. It was incorporated into the discipline of the Methodist Episcopal Church in the United States, and constituted the entire bodies of Methodists in the old and new world, temperance societies, on the principle of entire abstinence from ardent spirits.

The original rule of Mr. Wesley was incorporated in the General Rules of the English Methodist in 1743, in these words:

"It is expected that all who continue in these societies, will evidence their desire of salvation by avoiding drunkenness, buying and selling spirituous liquors, or drinking them except in case of necessity."

In 1783, the following rule was adopted by the Methodist societies in the United States, in the form of question and answer:—

Question.—"Should our friends be permitted to make spirituous liquors, sell, and drink them in drams?"

Ans.—"By no means; we think it wrong in its nature and consequence; and desire all our preachers to teach the people by precept and example to put away this evil."

In 1784 Mr. Wesley's rule was incorporated in the general rules of the M. E. Church in America. In 1796, the following section was adopted, and incorporated in their discipline:—

Of the sale and use of spirituous liquors.

"Sec. 10.—If any member of our society retail or give spirituous liquors, and anything disorderly be transacted under his roof on this account, the preacher who has the oversight of the circuit shall proceed against him as in the case of other immoralities; and the person accused shall be cleared, censured, suspended or excluded, according to his conduct, as on other charges of immorality."

Bishops Coke and Ashbury, then the general superintendents of the Methodist societies in America, in their "Notes on the discipline," remark on this section:—

"Far be it from us to wish or endeavor to intrude upon the proper, civil or religious liberty of any of our people. But the retailing of spirituous liquors, and giving drams to customers, when they call at their stores, are such prevalent customs at present, and are productive of so many evils that we judge it our indispensable duty to form a regulation against them. The cause of God, which we prefer to every other consideration under Heaven, absolutely requires us to step forth with humble boldness in this respect."

This section continued until 1740, when it was stricken out, as seeming to sanction the practices for which it made regulations, and in 1790 the general rule was changed to read "Drunkenness, or drinking spirituous liquors, unless in cases of necessity,"—leaving out the "buying and selling." But in 1848 the "rule" in its original form was re-established.

Lectures are the order of the day in England as well as in this country, and every personage who knows enough is called upon for his services before some Literary Society or Union. Among others lately invited to address a society of Mechanics, at Sheffield, was a certain German Baron, who, in the course of his illustrations, got off the following:

"De ting that is made is more superior dan de maker. I shall show how in something. Suppose I make te round wheel of te coach? Very weel; dat wheel roll five hundred mile and I cannot roll one myself! Suppose I am de cooper what you call, and I make de big tub to hold de wine? He hold tons and gallons; and I cannot hold more as five bottle! So you see dat de ting dat is made is more superior dan de maker!"

The House of Refuge.

Mayor Barstow, of Providence, R. I., is a staunch working temperance man. He takes the stump for the cause, and often goes into the country towns to hold meetings. Mr. Barstow is a practical common sense man, as the following extract, illustrative of his mode of treating the subject, will show:—

"I went into one of the country towns last spring, in company with a friend, who is now on the platform with me, (Clement Webster,) and I asked the farmers of that town if they were willing to be taxed any further to support this vice, and to pay more money than they had already paid to make jails, poor houses, hospitals, &c., I asked them if they were willing to take any steps to build a great house of reformation for the reform and support of three thousand drunkards in the State? I asked my friend to make a computation and see how large a building it would take, and how much it would cost. After I had finished speaking, he said he had decided how large it ought to be; he would have it bounded on the North and East by Massachusetts, on the West by Connecticut, and on the South by Long Island Sound and the Atlantic Ocean; the roof of it should be the broad arch of Heaven, and the rule of that house should be the Maine Law. (Great applause.)

I think we need just such a large House as that; and we are expecting to build it, to rear it without any great cost to the community at large; it will not cost half as much as the poor houses, the jails and prisons have cost, not half as much as our hospitals for the insane have cost, and yet it will prove much more efficient and effectual than all of them. This is the question, fellow citizens, this is the question before us. Will you have a hand in erecting this building?"

THE BIRDS OF SPRING.—The songs of the robin and the blue-bird are already beginning to be heard in the vicinity of Boston—denoting the arrival of spring. These little warblers are always welcome—and we envy not the feelings of the man or woman who can listen to the carols of the birds of Spring without delight. But the song of these innocent choristers is the signal to some unfeeling bipeds to get ready their weapons of war. We hardly know of a more unpleasant sight than to behold a beardless youth or a full-grown man, traversing fields and meadows, in the spring of the year, with a gun on his shoulder, and trying to gratify his destructive propensities by shooting the robins, the blue-birds, the sparrows, and others of the feathered tribe, who soothe us with their joyous songs, and render so much service to the farmer by destroying noxious insects. Were it not for fear of being hauled over the coals for breaking the peace, we would go as far to kick one of these fellows as John Randolph would have gone to kick a sheep.—*Boston Journal.*

The Boston Post has the following:

MILD—VERY.—"AUSTRIA—Latest accounts state that the Emperor's health is so much improved as to require no further publication of the bulletins."

The bulletin each day to ease us,
Declares the "dangerous signs" depart;
The only bullet-in to please us,
Would be a bullet in his heart.

The saying "that there is more pleasure in giving than receiving," is supposed to apply chiefly to medicine, kicks and advice.

During 1852 the Governor of New York granted 153 pardons from the State prisons and 72 from local prisons.

THE TOMB OF PIZARRO.—In the crypt under the high altar at Lima, are deposited the remains of the celebrated Pizarro, who was assassinated in the place. A small piece of silver which I dropped into the hand of the attending sacristan, procured me admission into the crypt. Descending a few steps, I entered a small place, some twenty feet long, quite light, and white-washed, and which smelled and looked so much like a comfortable wine cellar, that I caught myself more than once looking round for bins and bottles.—The first object that I saw was a large square tomb, surmounted by the erect figure of an abbot; and close by, in a narrow opening in the wall, I noticed what appeared to me to be a collection of dusty rage; but a closer inspection proved that this was all that remained of the great conqueror of Peru. He had still on him the clothes and shoes which he wore at the time of his assassination. Of course, his body is nothing but a skeleton, covered with dried flesh and skin, so that no features are discernable. The body is covered with what was once white linen, swathed round him; but the dust of centuries had collected on it, and turned it into a light brown color, and it almost pulverised when touched. The body is placed on a narrow piece of plank, in a sloping position, and had been placed in this hole merely to put it out of the way. The folks in Lima do not think anything of the remains of poor Pizarro; and I dare say that a little money, judiciously invested, would procure for any curiosity hunter the whole of his remains.

KINDNESS TO THE AGED.—My young friends let me claim your kindness for the old. They are well entitled to your sympathy. Through this bright world they move mistily, and though they rise as soon as the birds begin to sing, they cannot hear the music. Their limbs are stiff, their senses dull, and that body which was once their beautiful abode and their willing servant, has become a cage and a heavy clog, and they have outlived most of those dear companions with whom they once took sweet counsel.

"One world deceased, another born,
Like Noah they behold,
O'er whose white hair and furrowed brow
Too many suns have rolled."

Make it up then as well as you can. Be eyes to the blind and feet to the lame. On their way to the sanctuary be their supporting staff, and though it may need an extra effort to convey your words into their blunted ear, make that effort; for youth is never so beautiful as when it acts as a guardian angel or a ministering spirit to old age. And should extreme infirmity or occasional fretfulness, try your patience, remember that to all intents you were once the same and may be the same again, in second childhood as in first, the debtor of others' patience and tenderness, and magnanimity.—*Hamilton's Royal Preacher.*

MACHINE PRAYING.—The Tartars, it is said by travellers in that country, have an instrument which they call Chu-hor, that is "turning prayer." These instruments are placed in a running stream, and are set in motion by the water, or by the current of air that comes in through the tent door, and in either place the little instrument goes on praying day and night, for the peace and prosperity of the family or persons who placed them there. How very convenient these machines would be for those professors of religion who "have no time to pray."—*Logic.*

CHINA expends \$40,000,000 for opium—who wonders that they are a sleepy race.